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ABSTRACT

Designed to provide units of study that would be: relevant to American Indian students, a contribution to the eradication of misconceptions and fallacies associated with the Indian, and materials that are easily accessible and easily incorporated in existing educational programs, this social studies curriculum unit on Indians of Canada presents the following units of study for fifth graders: (1) Eastern Woodland Indians (map, Algonkian and Iroquoian; homes, including illustrations; cooking utensils; transportation; tools; weapons; music; games; and religion); (2) The Prairie Indians (map; hunting; weapons and tools, including illustrations; transportation; cooking; homes; and clothing); (3) British Columbia Indians (map; the British Columbia interior; hunting and weapons; fishing; tools; homes; and clothing); (4) Indians of the Pacific Coast (map; fishing; homes; transportation; clothes; social life; and art); (5) Comparative Illustrations (tools, clothing, musical instruments, etc.); (6) Activities (for Canada in general and for Woodland, British Columbia, and the Prairie Indians); and (7) Bibliography (15 citations). Each unit of work also presents lists of films, filmstrips, slides, and television programs. (JC)

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ED141030

SOCIAL STUDIES: INDIANS OF CANADA

CURRICULUM UNIT ON

INDIANS OF CANADA

FOR THE FIFTH GRADE

U S DEPARTMENT OF HEALTH
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

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by

Mrs. Wanda Goodleaf

&

Mr. Romain Carrier

RC009975

A NOTE ON THE CAUGHNAWAGA CURRICULUM DEVELOPMENT PROJECT

These curriculum units were developed by Indian and Non-Indian teachers presently teaching either in Caughnawaga Indian schools or in Provincial schools. All of these teachers have recently completed a University course on the Native Peoples offered through the evening division of Loyola of Montreal.

These units are a beginning. It is hoped that they will provide a framework on which others can build more meaningful Social Studies units. They are, however, a vivid example of how much can be accomplished by a few determined teachers.

We had fixed three major objectives for this project:

1. Provide a series of teaching guides or units of study RELEVANT to Indian students so as to promote a positive self-image, and build feelings of self-worth.

2. Provide non-Indian students with an unbiased account of Indian culture and heritage, thereby contributing to the eradication of misconceptions and fallacies presently being taught and perpetuated.

3. Provide teachers in Indian and non-Indian schools with easily accessible materials which can be easily correlated to existing Provincial programmes.

The following people participated in the Project:

Mrs. Betty Brisebois
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Mrs. Wanda Goodleaf
Sister Sarah Comeau
Mrs. Velma Bourque

We hope that we have in part, at least, attained our objectives. We invite comments and suggestions from all people who use them.

Velma Bourque,
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* Each section of Indians contains transparencies, illustrations, teacher-pupil background, seat work, films, filmstrips, slides, and T.V. programs.

1-Eastern Woodlands
"migratory"
2-Eastern Woodlands
"agricultural"
3-Plains Tribes
4-Pacific Coast Tribes
HUDSON
BAY
ATLANTIC
OCEAN
* Seneca
Cayuga
Onondaga
Oneida
Mohawk
Tuscarora

INDIANS OF CANADA: INTRODUCTION

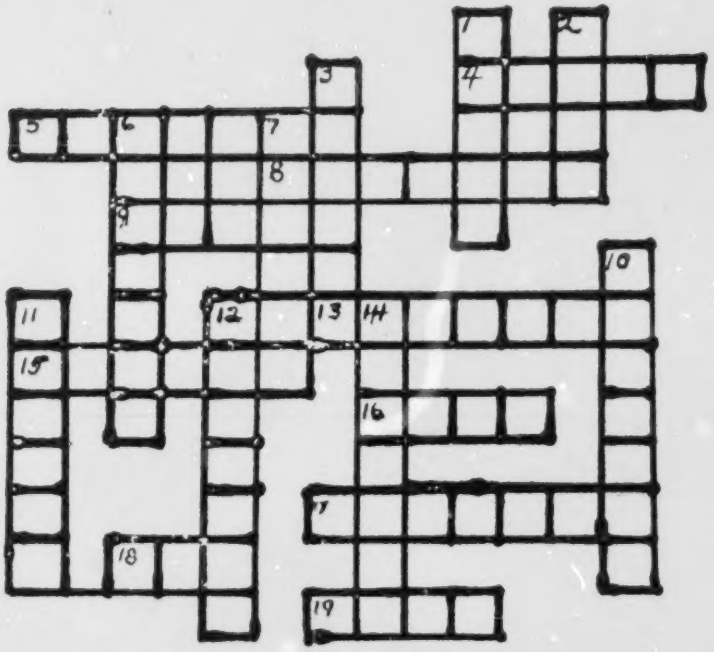
The Indians of Canada can be divided into seven principal groups: Western Woodlands Indians, Iroquoians, Prairies Tribes, British Columbia Interior, British Columbia Coast, and Eskimos. Their territories ranged from the east coast to the west coast and down into what is now the United States. Their social and cultural life was in many cases quite diversified. Some tribes had a well organized social life, as for example the Iroquois, who grew their own crops and therefore could spend more time developing their interests and play games.

On the other hand there are some tribes who depended entirely on hunting and fishing.

It is commonly believed that the Indians arrived on the North American continent approximately 20,000 years ago. They supposedly crossed over from Siberia to Alaska in small open boats or they simply walked across over a land bridge. These waves of migration probably occured hundreds of years apart. It is very interesting to know that the Indians themselves have their version to this story. Any and every tribe has a legend about creation. It is possible also that the Indians themselves travelled and settled Asia.

The Indian's contributions to modern life are very numerous, far more than people realize. These contributions are seen in everyday life as pertaining to (1) transportation: tobaggan, snowshoes, canoes, tump lines; (2) clothing: mocassins, leather clothing, shawls; (3) food: beans, corn, squash, tomatoes, cocoa, pumpkin, popcorn; and many varieties of herbs and medecines. If one looks on the map of North America and sees the many Indian names for places and things, then this impact on modern and technological life today cannot be ignored.

INDIANS OF CANADA PUZZLE

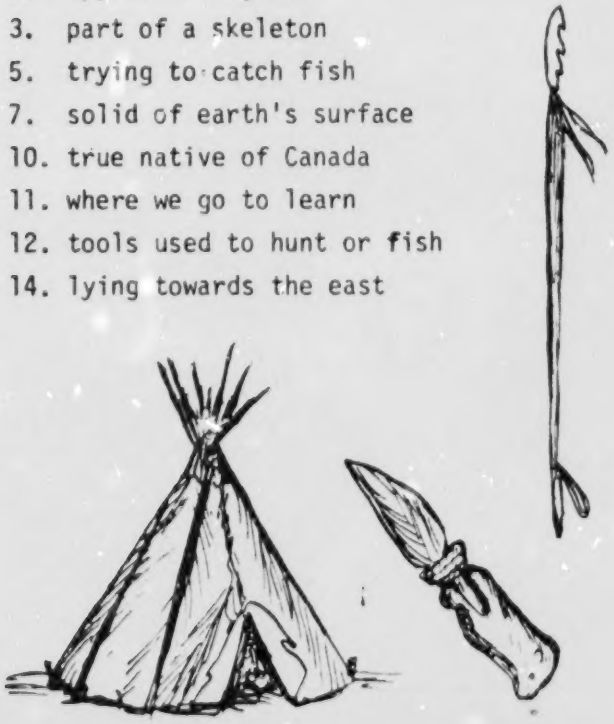


DOWN

1. hard metal used for tools and weapons
2. opposite of girls
3. part of a skeleton
5. trying to catch fish
7. solid of earth's surface
10. true native of Canada
11. where we go to learn
12. tools used to hunt or fish
14. lying towards the east

ACROSS

4. things used to make work easier or more efficient
5. massive prairie beast hunted by the Indians
7. branched horn of elk and deer
9. piece of rock
13. lying towards the west
15. type of boats used by the Indians
16. to remove the fur from an animal
17. a name used to describe Indians
18. faster than a walk
19. frozen rain



UNIT OF WORK

THE EASTERN WOODLANDS

ALGONKIAN
AND
IROQUOIAN

The Indians of the Eastern Woodlands consisted of two main tribes called Algonkian and Iroquoian. These two main tribes are then divided into their own sub-groups. The Algonkian tribe consisted of the Beothuk, Micmac, Malecite, Montagnais, Naskapi, Algonquin, Ojibwa and Cree. This group of Indians were mainly migratory people. The Iroquoian included the Huron, Tobacco, Neurtral and Iroquois tribes. These tribes were considered relatively permanent. However, all the Indians of this area depended for food, clothing and shelter upon the land and products of the forest, lakes, rivers, streams and Mother Earth.

Agriculture was extensively engaged in by the Iroquoians and by some of the Algonkians, who grew chiefly corn, beans and squash. These were known as the "Three Sisters". All the Indians hunted moose, dear, caribou, beaver and other small game for food. Fishing was important to some tribes, and one noted fishing station was at Sault St. Marie: here the Indians gathered in the fall to take whitefish or, as they called them, "caribou of the water." In the Great Lakes area, wild rice was harvested in large quantities. Throughout the Woodlands maple trees were tapped each spring for their sap.

Algonkian tribes were a wandering people always in search of food. However each tribe respected the boundaries of the other tribes. They remained in the area that they were most familiar with. The language and living were the same but cultural traits differed from area to area. The same can be said about the Iroquoians.

Clothing consisted primarily of animal skins such as that of the dear and caribou. Men wore breach cloths, leggings, shirts with detachable sleeves, mocassins and robes. The women wore dresses with

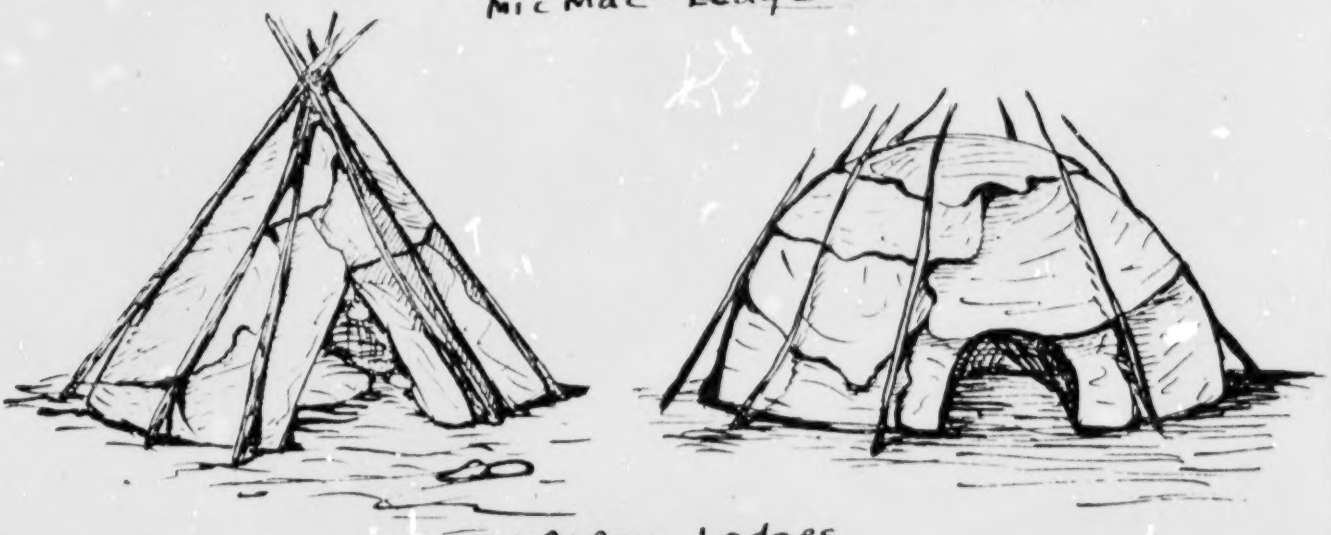
Frame

Birch bark Lodge

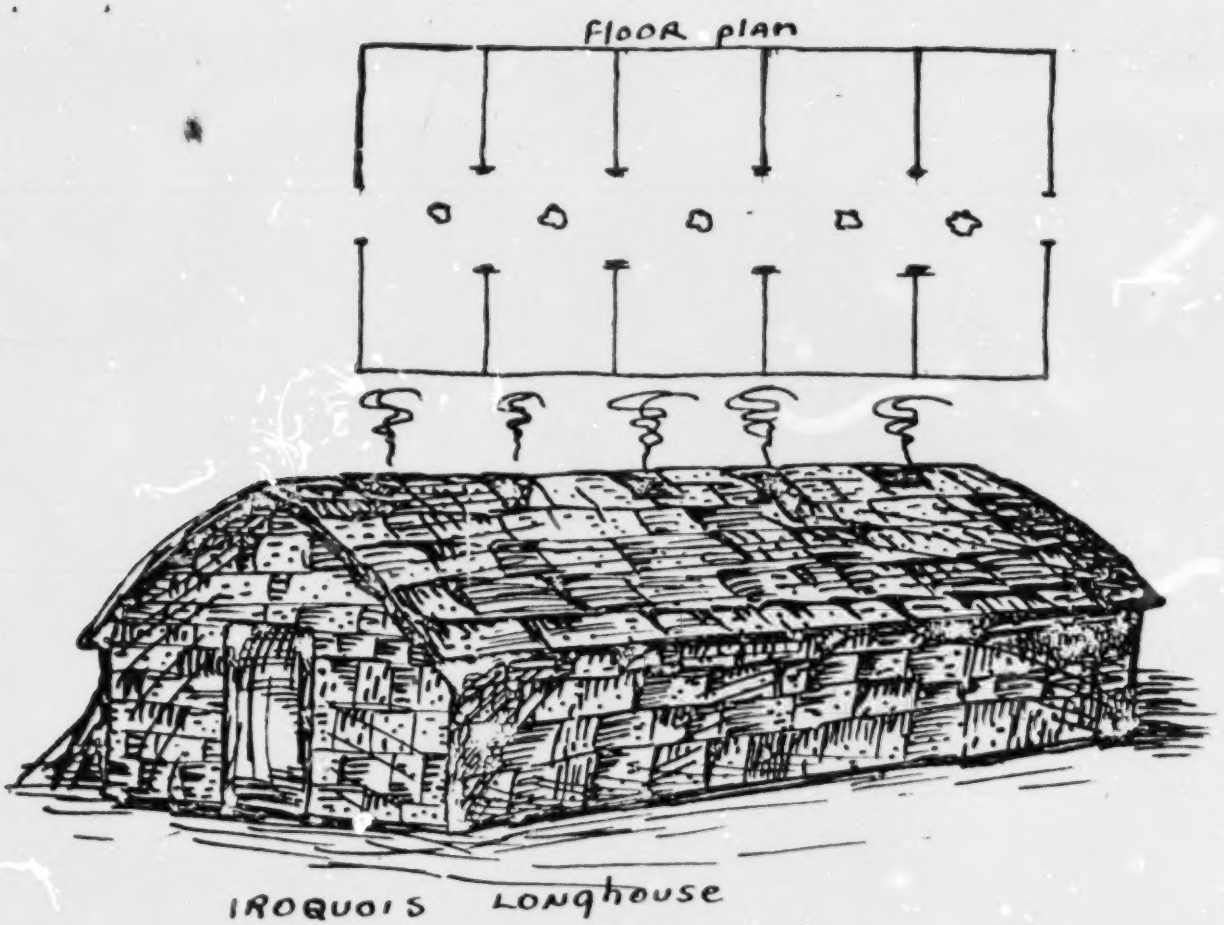
tent of fir boughs and rushes

Birchbark tent

Mic Mac Lodge of birchbark



Caribou Lodges



IROQUOIS LONGHOUSE

detachable sleeves, leggings in the winter, mocassins and jackets. Hats were seldom worn. In the summer as little as possible was worn. Decoration consisted of paint, porcupine quills and beads. Some tribes such as the Naskapi painted their tunics with very fine designs.

HOMES:

Homes of the Indians were made from the materials and products of the land. There was considerable variety in the style of the homes.

The migratory tribes used materials that were easily carried or available at each campsite. The Algonkian tribes had two main homes: the cone-shaped wigwam and the dome-shaped wigwam. The frame-work was basic: poles standing up leaning against the other with either bark, mat rushes or caribou skins for coverings. When the tribe decided to move camp, the walls were rolled and carried with them while the poles were left behind. New poles from the forest could easily be found and cut for the new home.

The Iroquoians took more care and time in building their longhouses since their villages were more permanent. These buildings, the first apartments of Canada, were rectangular and measured anywhere from 60 to 150 feet long and 12 to 50 feet wide. Poles dug into the ground were arched and tied with basswood or sinew. The coverings consisted of sheets of bark, cedar or elm. These were also held into place by basswood. The passageway down the middle, 10 to 15 feet wide, contained the fires for heating and cooking. Each fire served two families living opposite it along the longhouse. There were two platforms: one, 3 to 4 feet off the ground, to sit and sleep on; the other closer to the ceiling to store personal possessions and food.

COOKING UTENSILS:

The cooking utensils were actually quite simple but most functional. There were many ways of cooking among the tribes. This depended on what materials were available. The Eastern Woodlands Indians mainly used pottery while in the north birch bark vessels were used. They were so skillfully made that they were watertight. Another way among the Algonkian tribes was using a bag of skin. Dishes and bowls were carved out of wood along with the spoons, ladles, and stirring paddles. The pottery was so resistant that it was able to be placed right on top of a fire. The Iroquois decorated their pots with designs. Another important item, especially among the farming Indians, was the corn mortar and pestle. A hollowed out log or stump and wooden handle pounded the corn into a fine grain used for soup, stew, bread and many other dishes.

TRANSPORTATION:

Travel was one of the really important things for some of the Eastern Indians. Each family had to be able to move quickly and easily when they needed to. They seldom stayed in the same place for more than a brief period at a time. So this meant they had to move everything.

In summer, the Indians travelled by canoe, and in winter on snowshoes pulling a toboggan behind them. Canoes vary in shape from one tribe to another. Today, only a few Indians build their own canoes for suitable birch bark is difficult to find. It is also quicker and cheaper to buy one than to build one. Snowshoes also vary from tribe to tribe. Some are wide in order to travel through deep snow, for example, the "bear paw". For these however a person had to be quite familiar with skills needed to manoeuvre it properly. The narrow ones are best suited for quick travel on hard packed snow.

The toboggan differs from a sled in that it has no runners, but it consists of three or four thin flat boards lashed together with the front end turned up so as to lead over the snow. Mostly all the family possessions were loaded on it. Whatever the Indians could not carry on their toboggans had to be back-packed. And for this the Indians used a "tump line".

Another important form of transportation was the way of carrying babies. For this, there was the cradle board. Some Indians decorated them quite elaborately while others just left it in its natural form. There was also a moss bag. This may have been leather or later cloth. The babies were put into this for safety. They may then be attached to a board or just slung over the back. A hooped strip of wood at the upper board prevented the baby from falling out or also when tipped over, the baby's head would be protected.

TOOLS:

Both men and women used tools for various jobs, mainly made of stone. The men had axes, adzes, hammers and knives of stone. Skin-scrapers for scraping hides were also made of stone. The women used some stone tools, too , chiefly as knives, and scrapers. The Iroquoians made great use of antler bones. They had bone awls and needles, bone husking pins, bone netting needles and also bone handles for their stone knives.

WEAPONS:

In order to hunt and defend himself, the Indian had to invent different weapons. They were usually made of stone, wood, bone and leather.

The most common is the bow and arrow - made of ash with a leather string. The arrow was made of wood with a stone head with feathers to guide it through the air. Different designs and paintings on the arrows

were a means of indentification. The Iroquo's were the only ones who used non-poisonous blow guns.

Another very ingenious invention was the moose call; a little trumpet made from birch bark in the shape of a cone. An expert could make noises that sounded so much like a real moose that others would come to investigate. This would thus draw the animal close enough to be killed.

The most common type of trap was the "deadfall trap". The animal trying to take the bait disturbed a trigger which let a heavy log fall on its back killing the animal. This was mostly used for huge animals. In fishing, they used a hook made of wood with a pointed bone laced around it. Another weapon was a harpoon with a barbed head.

The most famous was clubs made of wood and decorated with designs.

MUSIC:

Singing was the principal form of music which accompanied the dancing, prayers and healing ceremonies. Water drums and rattles provided background music to the singing. The rattles were made from rawhide, bark, gourds, turtleshells and small painted baskets.

A six holed flute was played by young men to please the girls they were courting. Another use was as a warning against enemies. A certain tune would be played which would be recognizable by members of the same tribe.

The bull-roarer might be considered as a musical instrument. It is a slat of wood about two feet long shaped into a slender oval with notches cut into its sides. A small hole for a string at one end finished it and it made a weird roaring sound when whirled round and round.

GAMES:

Indians of yesterday also managed to socialize and play games when not engaged in hunting and farming. Games of today have many similarities and may have originated from them. Lacrosse and double ball, played by the women, can be compared to hockey, volleyball, badminton and soccer; snow snake to curling and bowling; ring pin to many children's toys or gadgets. Dolls made from corn husks or skins were made by mothers and were treasured by the children. The migrating Indians' games were not too bulky as there were many other important items and possessions to be carried.

RELIGION:

To the Indian, religion was not just religion for Sunday but was a whole way of life and therefore centered around everyday events. Many had legends to explain their notion of creation and their beliefs as to the Spirit or spirits, life after death, etc. The religious ceremonies centered around crops, hunting, and much ritual was devoted for thanksgiving to the Great Spirit. The Iroquois being semi-sedentary had the most Festivals:- nine throughout the year. There were also many Medical and Religious Societies. Both these societies consisted of selected men to cure and heal people by various methods. The Indians believed that there was a spirit in every animal, tree, stream ..... anything of nature. The Festivals of the Iroquoian and Algonkian were not only religious but also social. Dreams and good luck charms were considered important and influenced the people very strongly. The dream interpretations of the Iroquois, i.e. dreams as wishes, predated by many centuries Freud's discoveries in this area.

INDIAN CORN PLANTER

by PAULINE JOHNSON (Tekahionwake)

He needs must leave the trapping and the chase,
For mating game his arrows ne'er despoil,
And from the hunter's heaven turn his face,
To wring some promise from the dormant soil.

He needs must leave the lodge that wintered him,
The enervating fires, the blanket bed -
The women's dulcet voices, for the grim
Realties of labouring for bread.

So goes he forth beneath the planter's moon
With sack of seed that pledges large increase,
His simple pagan faith knows night and noon,
Heat, cold, seedtime and harvest shall not cease.

And yielding to his needs, this honest sod,
Brown as the hand that tills it, moist with rain,
Teeming with ripe fulfulment, true as God,
With fostering richness, mothers every grain.

THE THREE SISTERS

CORN BEANS SQUASH

Question Sheet
for
"Ojibway Sugar Camp"

1. What are the three different kinds of work being done?
2. Why is it that the women are doing all the work and not the men?
3. Name two ways which prove that it is early springtime?
4. Why would the rush mat wigwam be a temporary home?
5. What European tools and utensils are being used by the women?
6. Why were these easier for the Indians to use?
7. Explain what materials were used to tap the trees and what method?
8. This picture appeals to the senses of the people working. From the picture, give proofs to the following senses:
   a) what sounds would you hear
   b) what could you feel
   c) what smells or odors would there be in the forest
   d) what does or would maple sugar taste like
9. Read pp. 71-72 in Canada & Her Neighbors. Compare how maple sugaring is done today in the Eastern Townships, Quebec as to how the Ojibway did it yesterday.

ITEMS	OJIBWAY	QUEBECERS
materials		
transportation		
containers		
people		
dwellings		
festivals		

FILMS: EASTERN WOODLAND INDIANS

1. Caribou Hunters - 17 min. 30 sec. - Color, National Film Board
2. Indian Canoemen - 10 min. 30 sec. - Color, N.F.B.
3. Indian Hunters - 8 min. 10 sec. - B & W., N.F.B.
4. Longhouse People - 23 min. 2 sec. - Color, N.F.B.
5. Lacrosse - 14 min. 12 sec. - Color, N.F.B.

FILMSTRIPS:

1. Canada - First People - The Indian, N.F.B. 205C 0169 019
2. Indians of Early America N.F.B., Available from P.S.B.G.M.
3. A day in the Life of an Indian Girl N.F.B., 205C 0164 700
4. Glooscap & The Four Winds N.F.B., 931653
5. Seven Little Stars N.F.B., 205C 0165 770
6. Woodland Indians (Iroquois) Jam Handy, 1801
7. Iroquois, Huron, Eastern Woodlands Indians, N.F.B., 205C - 0169 022
8. Algonkians - Eastern Woodlands Indians, N.F.B., 205C 0169 018
9. Masks of the North American Indians, N.F.B.,
10. Lacrosse - The Canadian Game, - Color, N.F.B.
11. Canoeing (Modern) - N.F.B.
12. Indian Snowshoes, - N.F.B.

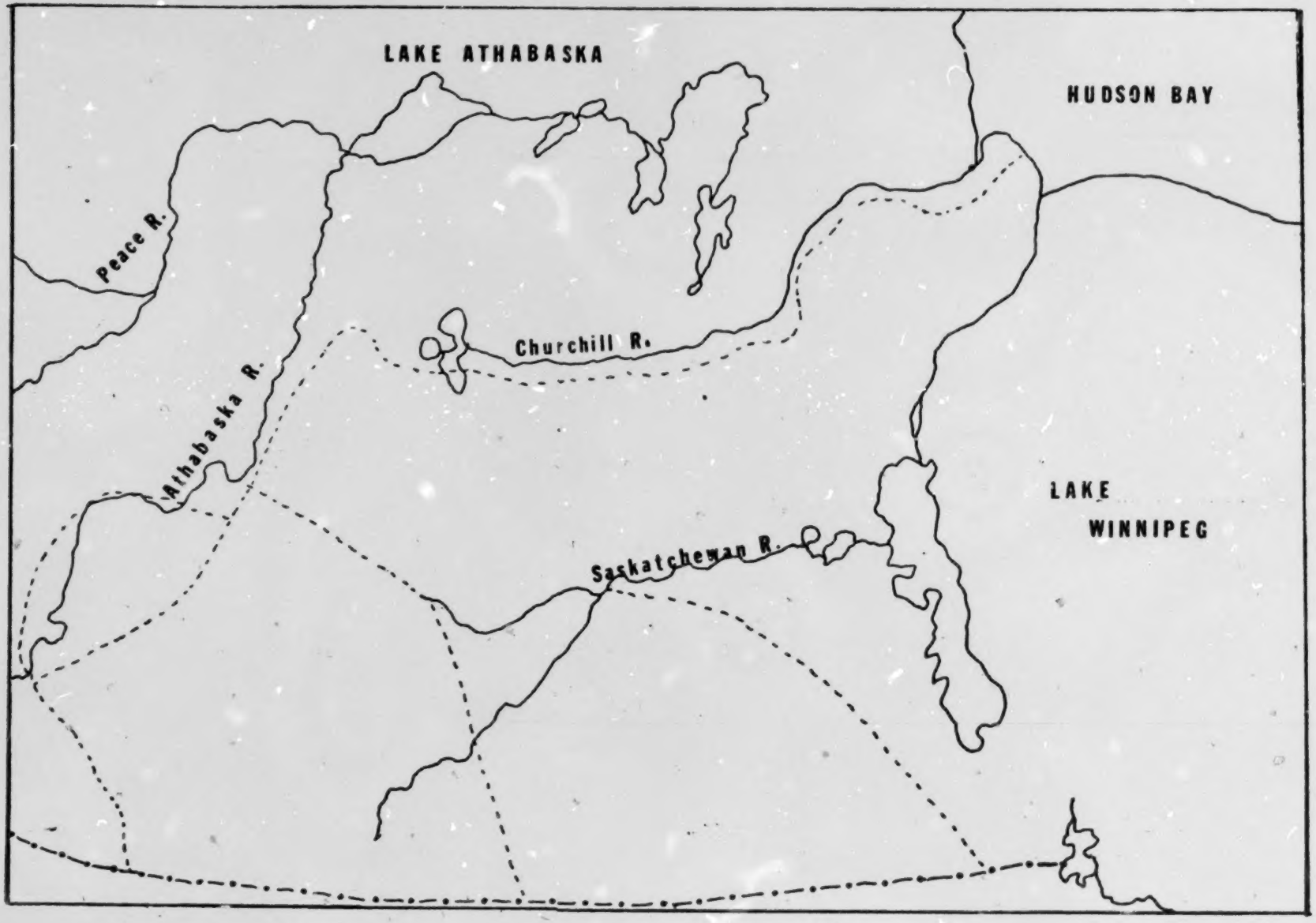
SLIDES: Multi-Media Kit, N.F.B.

1. House Types Nos. 9 & 10 - 575B 070 005
2. Food Gathering Nos. 9 & 10 - 525B 0370 003
3. Paul Kane Nos. 9 & 10 - 575C 0369 058
4. Transportation Nos. 3 & 4 - 575B 0370 004

TELEVISION Quebec School Telecasts - Channel 6 "ALL ABOUT INDIANS"

GRADE 5

THE PRAIRIE INDIANS


LAKE ATHABASKA
HUDSON BAY
Peace R.
Churchill R.
Athabaska R.
LAKE
WINNIPEG
Saskatchewan R.

INTRODUCTION

The Prairie Tribes

The Plains Indians were nomadic hunters, depending largely on the buffalo, whose hide and flesh provided food, shelter and clothing, and coverings for the river-boats. The shelters were tipis made of poles set together in the form of a conical tent and covered with buffalo hides. Before the white man came the dog was their only beast of burden, and it was not until the first half of the eighteeth century that horses, originally brought to this continent by the Spaniards, made their way northward to the Canadian tribes. Deer, antelope, wild fowl and fish and above all, buffalo were their main food sources, though they also gathered berries and dug roots and tubers, especially the camas.

The Prairie tribes were subdivided into seven main groups; Blackfoot, Blood, Gros Ventre, Sarcee, Sioux and the Assiniboine. The Prairie Indians did not all speak the same language; there were in fact four separate tongues spoken on the Plains. They were Algonkian, Siouan, Athabascan and Kootenaian.

Their country was an endless expanse of flat, treeless land. Here and there are ridges of hills, sometimes with forests on top, sometimes low and sandy.

Clothing, on the prairies, was made entirely of skins, especially bison until cloth was brought in by traders and then blankets took the place of the soft robes, people had always worn.

The women were wonderfully expert in tanning skins and could make them thick or thin, hard or soft, as they wished. For clothing light skins were preferred such as cow buffalo, antelope, elk or deer.

The magnificient feather head-dress which so many people think of as being " really Indian " was originally worn only by a few important men of the Sioux and was certainly not common. Each feather was earned, and could be compared to medals worn by soldiers.

There was but little work in wood. Bone was used for the handles of some tools. Spoons were made from buffalo or sheep horn. Sinew were used for thread.

The Plains Cree who were an eastern woodland tribe, migrated onto the Prairies only a short time before they first met the white man. They still show traces of their original home and customs.

The Sioux are just recent arrivals in Canada, coming here after "The Battle of Little Big Horn" in 1876. Today there are only about seven or eight hundred of them living in Canada.

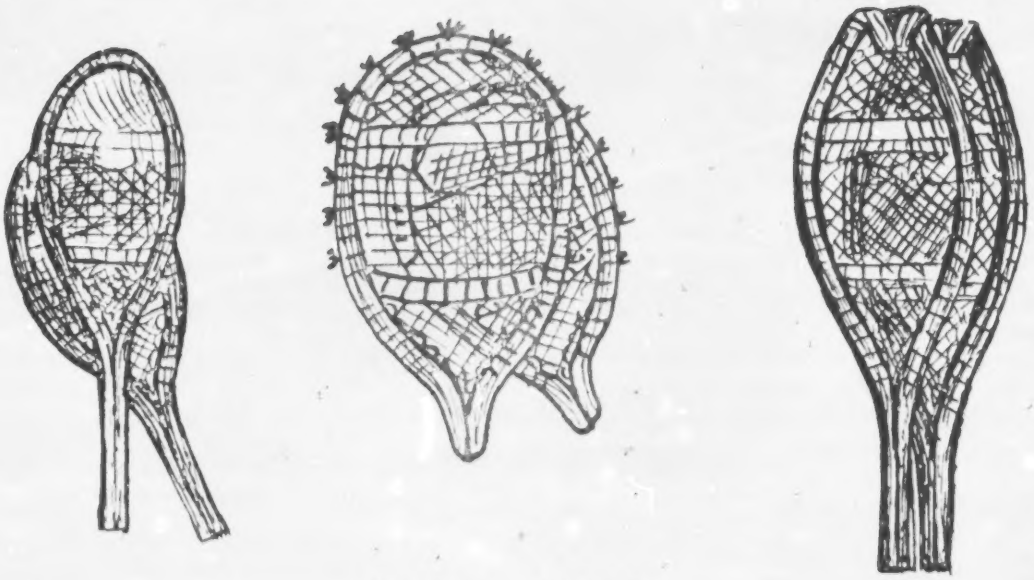
HUNTING

Abundant though the buffalo were, they had to be hunted and killed before they could be eaten, and the Indians of the Prairie tribes knew several ways of doing this. Hunting was generally an organized affair in which many men and women and even children took part. Some believe that, before they had horses, the Indiars would set fire to the prairie all round the buffalo herd and then kill them. Indians say they rather doubt that this method was used often, because the only time the grass was dry enough to burn was in the fall and the buffalo hides were at their best and fire would have scorched the skins and made them useless.

Another method was to drive a small herd into a corral. Here the Indians would spear them or shoot them down with arrows. Sometimes they would run the buffaloes off a cliff. No part of the buffalo was wasted.

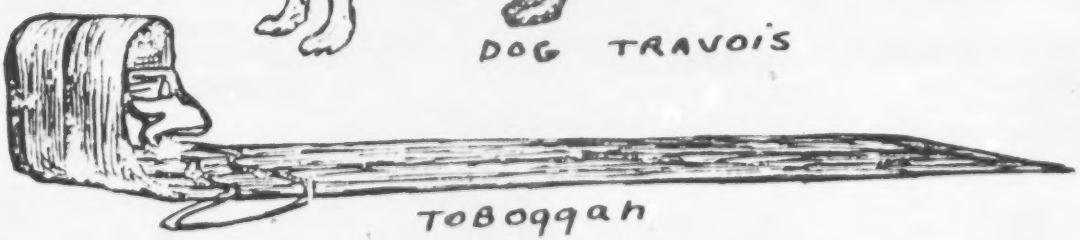
WEAPONS TOOLS

The Plains Indians used many weapons and tools that were similar to the eastern woodlands. Bows and arrows were the principal weapons. They were used in hunting the buffalo. For defense the Indian would use a shield made of thick buffalo skin. Stone hammers were used for a good many purposes. Some of them had grooves round them for fastening on the handle and there would be several of these hammers in most camps. They were used for breaking up fire wood, crushing bones to get the marrow out, driving tent pegs and horse pickets, and for pounding up choke cherries to mix with pemmican.

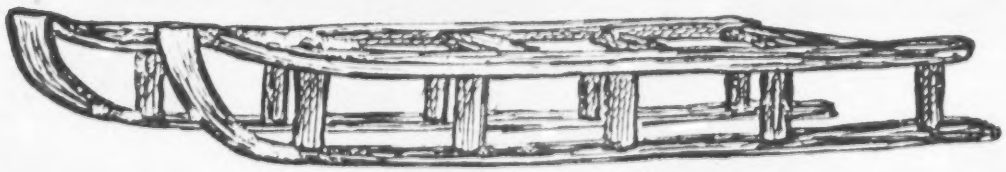


Snow shoes

DOG TRAVOIS



TOBOGGAN



WOODEN SLED

TRANSPORTATION

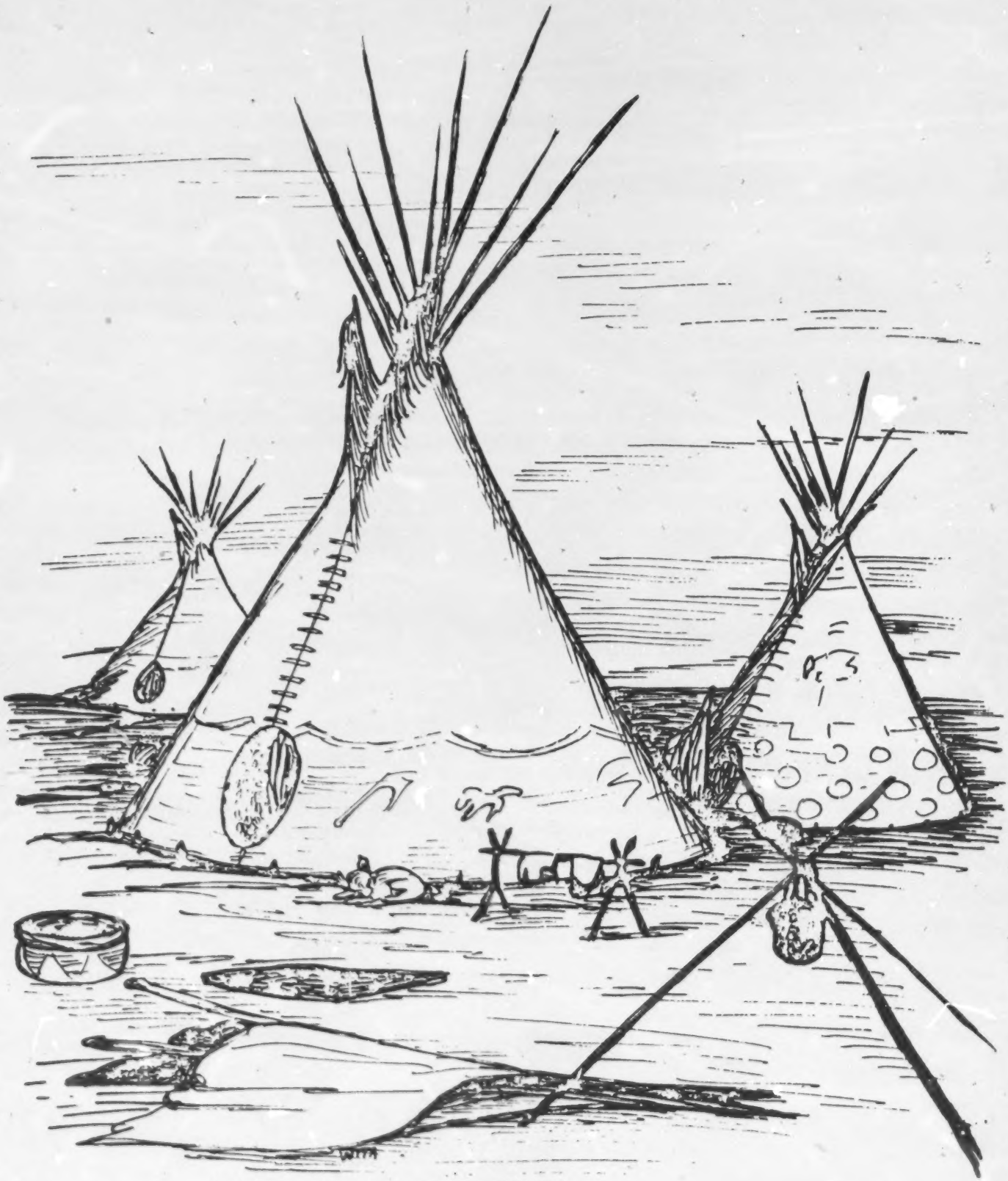
Before the horse was introduced to the Canadian Prairie, about 1775, the people traveled on foot, carrying their possessions on their backs or making use of their dogs as beasts of burden. When they came to a river, they built bull-boats, which were circular craft like deep floating saucers made of willow covered with buffalo hides. Some tribes such as the Cree, preferred rafts, and at times they made them out of tipi poles and tipi covers. In winter some tribes used snowshoes as shown in the illustrations.

Dogs were used to pull an ingenious invention called a "TRAVOIS" which consisted of two long poles, one on each side of the dog. A rack was fastened between the poles behind the dog on which various things could be carried.

When the horse came along, everything was changed. Men need no longer walk. Horses were used for transportation too and the dog TRAVOIS WAS SOON ADAPTED TO THE HORSE, MERELY USING LONGER POLES.

FOOD COOKING METHOD

The buffalo, the principal source of meat, roamed the plains almost in countless numbers. Buffalo meat could be eaten fresh, or it could be smoked and dried, or it could be made into pemmican. If the meat was to be eaten fresh, it could be roasted on a spit over an open fire, or boiled in a skin by means of hot stones.

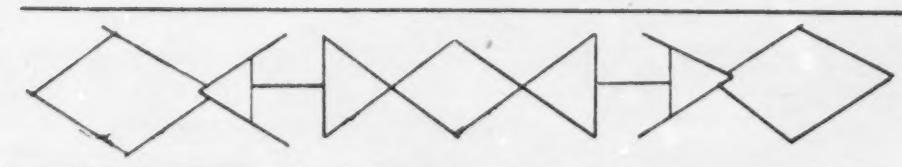


"a tent village
of Buffalo hide"—

Arrow shafts had to be smooth and straight, and the Indians had special tools for ensuring that they were. Arrow straighteners were made from bone or stone, shaped something like a wrench and used with a levering motion that bent the shaft till it was no longer crooked but quite straight. Another tool was the digging stick, a heavy curved rod, sometimes with a handle, that the women used for digging up edible roots, which were sometimes hard to get from below the dry sunbaked prairie soil.

D W E L L I N G

In the old days, tipis were made of buffalo skins, and it took twelve or fourteen of them to make an ordinary tipi. The great advantage of a tipi was the fact that it could be carried along when the people moved camp, and if made well, would last for a few years. The average Blackfoot tipi was about eighteen feet across. The tipis were made, owned, and set up by the women. The bottom of the tipi might be held down by a number of pegs, but where there were plenty of stones, these were used to weigh down the edges. It took about half an hour to put up a tipi.



Dried meat, often called Jerky, was used almost as much as fresh meat. Pemmican was made from dried buffalo meat which was pounded into a powder and mixed with hot buffalo fat, then stowed away in skin bags, which were sewn up tight. It could keep for years.

Vegetable foods, when they could be had, were used in large quantities. Often berries were spread out on skins and dried in the sun, so they would keep longer.

C L O T H I N G

The clothing of the Indians varied according to the nature of the country which they inhabited. In addition to the skins of fur-bearing animals, which they used as robes, they also fashioned garments fitted to the body.

Mocassin patterns varied considerably, the principal difference consisting in the position of the seam joining the sole and the upper part. The Plains Indian mocassin generally had a stiffer, flat sole, sewn onto the upper section that covered the foot, as in our boots and shoes. Mocassins were often made from old moose-skin robes, which were greasy, and therefore resisted moisture better. For clothing, light skins were preferred such as cow buffalo, antelope, elk, or deer.

PRAIRIE INDIANS

FILMS:

1. No Longer Vanishing: 27 min. 32 sec. - color - N. F. B.
2. The People at Dipper: 18 min. 22 sec. - color - N. F. B.
3. The Longer Trail: 29 min. 27 sec. b & W - N. F. B.
4. Trail Ride: 20 min. 11 sec. - color - N. F. B.

FILMSTRIPS:

1. People of the Plains: N. F. B. No. 205C 0169 004

SLIDES: Multi-Media Kit - N. F. B.

1. Paul Kane: 575C 0369 058 Nos. 5-6-7-8-9-
2. Religion: 575B 0370 002 Nos. 6-7-8-9-10
3. Food Gathering: 575B 0370 003 Nos. 7-8-9-10
4. House Types: 575B 0370 005 Nos. 4-5-6-7-
5. Transportation: 575 0370 004 Nos. -3-5-6-7-8-10

TELEVISION: Quebec School Telecasts - "All about Indians" Channel 6

British Columbia Interior

BRITISH COLUMBIA INDIANS

INDIANS OF BRITISH COLUMBIA

The simplest classification of the Indian of the West Coast is according to their traditional cultures and habitats. This is based on a distinction between the Coast and the Interior regions. The terrain, languages, customs, dwellings, methods of food gathering differed greatly between the two groups. Then again, these two categories may vary within each tribe of the two main groups.

British Columbia Interior:

The Interior Region is comprised mainly of the Interior Salish, Kootenay,Chilcotin, Tahlan, Carrier and Tsetsaut (now extinct). There are three languages spoken among these tribes - Athapaskan, Salishan and the Kootenay. The terrain was so great an area that we can expect a good deal of variation in climate and scenery. The country was not able to support a large population. Villages were built wherever conditions were favorable and these were often long distances apart.

The social life of the Indians was not too highly organized, partly because of the small villages which were so spread apart. There were the usual games played and also a form of football and la-hal (who's got the button game). Singing and dancing, story-telling provided amusement. Drums were used for singing and dancing while the Carriers and Chilcotin also used wooden clappers and whistles. There was no uniform religion as such but they believed mainly that spirits existed in all of nature. Efforts were made to gain their assistance or of avoiding them if they were offended. Each village had a medicine man to tend to the medical and spiritual problems. There were few societies to perform the rituals and festivals.

Food consisted of fish, meat from animals and vegetables. Vegetables were mainly roots and berries. Berry picking time was an important time

of the year. They would travel long distances for many days to gather the several kinds of wild berries. This turned into a happy and long picnic. Another kind of vegetable food was the inner bark of various trees, evergreens and poplars.

HUNTING & WEAPONS:

The hunting methods used in the interior of B.C. were much the same as in other parts of Canada. The principal weapons were bows and arrows, clubs, spears, knives, traps, snares and pitfalls. The Indians often burned the mountains and sides to improve the habitat of deer and bear and to make berries more abundant.

There were three methods used in hunting the deer. The first made use of a hunting fence stretched for long lengths in the hills and forests. Second was where the hunter followed the deer wearing a skin coat and a deer's head cap. Third was the use of a pitfall trap.

The bow was sometimes backed with rattlesnake skin while the quivers were often made of lynx or fawn skin.

The larger animals which were hunted for food were the moose, elk, caribou, deer, bear, mountain goat and sheep, cougar, lynx and antelope in the valleys.

FISHING:

There were many ways of catching fish; some used almost everywhere, and others were adapted by different tribes to suit their own needs. Fish hooks, fish spears, dipnets and basket traps were all used in fishing activities. One of the spears was very special - it had two prongs each with a detachable harpoon spear. A gaff in the dirty water and weirs were also used. Ice fishing was also done during the winter time. A white bone was used as lure and the fish would be speared when they approched the

surface. In the lakes, fishing would be done at night from a canoe with a torch and spear.

The main types of fish caught were the salmon, trout, whitefish, suckers, pike and ling.

TOOLS:

Along with the necessary equipment needed for hunting and fishing, stone-bladed knives, adzes, bone or antler knives, scrapers and awls were the principal tools. Stone pestles for pounding roots and berries; special tools for digging roots; stripping bark from trees and scraping away sap were used in the southern region. Jade in the area provided the material to make some of the above-mentioned tools. They also traded this mineral in exchange for materials they needed.

HOMES:

There was a variety of dwellings in this region mainly because of the different areas and weather conditions. Conical tipis covered with rushes were used for summer homes. For the winter months, the Indians lived in one-room, half underground cabins, entered through a hole in the roof by a ladder. In the north there were rectangular log cabins covered with spruce bark.

The living chamber of the log cabin was a circular excavation in the ground. The roof, sloping away from the centre, was made of small poles lashed tightly together and covered with earth. Instead of coming to a sharp peak at the top, the roof had a square hole wich served both as an entrance and as a chimney.

CLOTHING:

Again, the skins of animals were used to make most of the clothes for the whole family. In general, the apparel was the same as Indians of other places of Canada. There were the usual jackets, mocassins, shirts, breech-cloths and long dresses for women. The main skin used was deer skin while the Kootenay favored moose hide. There were also skins from rabbit and groundhog that was not used in other places. Some Athabaskan tribes made less expensive clothes from woven bark fibres. They decorated their clothes with painted designs of red and white colors and with fringes. In the winter in the north, robes, blankets and skin caps were worn. Ornaments were very popular and nearly everybody wore necklaces made of seeds, beads, claws, teeth and sea-shells.

Indians On The Pacific Coast

INDIANS OF THE PACIFIC COAST

In the Pacific Coast classification, there are six major groups: Coast Salish Indians, Nootka, Kwakiutl, Bella Coola, Tsimshian and the Haidas. There were four languages among the mentioned tribes. Although they range throughout the B.C. coastline, their traditional and cultural life was quite similar.

The terrain is very rugged, the coast is indented with fiords which extend back into the interior, and there are many islands offshore. This area, because of the rich resources, was densely populated. The Indians lived in villages located upon beaches at the heads of fiords. For a greater part of the year, the Indians remained within the village. With the coming of spring, they moved to places along the rivers in temporary settlements to catch the salmon. There was sufficient food to last them to the following year, and so the Indians had a considerable amount of leisure time. This is evident in the organization, art and crafts, political and social life.

Securing food was not too difficult for the Indians of this area. Hunting was not as important, because the land was rugged and the forest dense, making it difficult to search for game. If need arose, deer, bears, mountain goats and ducks were hunted. There were expeditions for sea-animals such as the whale and the porpoise. Berries, roots and edible plants were gathered in the summer and fall. Mainly, the Indians looked to the sea for their food. In fact, three-fourths of the food was from the sea.

FISHING:

The Coast Indians were expert fishermen. In addition to the usual traps, nets, hooks, and spears, they developed many ingenius fishing devices. They fished for salmon, halibut, cod and oulicken or candle-fish,

shell fish and roe. Seals were sometimes hunted at their resting spots. The Nootka, the only tribe to do so, went long distances out to sea in search of whales. The Haida, being island people, had become great canoemen, of the West Coast. The Haida were noted for sea-otter hunting.

Clams were dug in the sands at low tide and mussels were picked off the rocks. Some of these were dried on racks for use in the winter, while others were eaten fresh. They were always to be had and were an almost certain guarantee against famine. Fish, dipped into oolakan oil, poured over wild strawberries and dried for winter use was quite common. This could be compared to the pemmican of the Prairie Indians.

HOMES:

These Indians who wore such distinctive clothing, also built huge houses. The plank cabin was more square than rectangular with either a flat or gabled roof. One of the biggest measured was 520 feet long and 60 feet wide. Some tribes, such as the Nootka, did build smaller houses. The Coast Salish built the huge houses with a flat roof.

The framework was covered with large planks split from cedar. These might be place horizontally as the Coast Salish or vertically as the Haida and the Kwakiutl. In some tribes, the size of their plank cabins was an indication of status. The bigger the house, the more important the head of the family living inside. Each house held a number of families. They were placed in a certain order - the head of the house at the end, relatives in the middle and slaves at the entrance. Along the walls were family compartments formed of planks or blankets separating each area from the others. This was along the same lines of the Iroquois Longhouse. All the people in one house were under the authority of the chief who had built the house and

was responsible for it. Many of the houses were decorated with designs painted on the front, with carved house posts, and with big totem poles standing in the middle of the end or side. Village houses were usually strung out in a line facing a common sandy beach suitable for canoe landings. The columns of the square plank house were carved with traditional and religious figures. The exterior walls were painted with colorful and lively pictures.

FURNITURE:

Here, where the houses and villages were permanent, there was a great store of possessions and furniture. The Coast Indians were among the cleverest carvers and carpenters. Most of the material used was the big red cedar with its soft and straight-grained wood. They had settees (like chairs), and sleeping platforms. Boxes, chests and bowls, all made of cedar, comprised their furniture. Sometimes maple and alder trees were used for the chests and boxes. Food and possessions were kept in these boxes and chests. Another use of the chests was as coffins for the dead.

Mats and baskets, made from cedar bark or spruce roots, served the purposes of gathering clams, fish, berries, storing wool for blankets. Spoons were made from wood and sometimes from goat or sheep horn. There were all shapes and sizes capable of serving a small family or the largest of festivals such as the potlach.

TOOLS:

To be expert carvers and carpenters, naturally they had to have the necessary tools. There were the usual hammers, chisels, drills but the ones they did have varied in shape and they were more numerous. The tools were made from stone, shell, antler and bone. Jade chisels and adzes were acquired from trading with the Indians of the Interior. Most of the tools were ground into shape and not chipped. Pestles and mortars made

of stone were used in the preparation of food. In the south the spindle and loom had been developed for weaving wool.

There were many many other tools used for fishing and cleaning fish and art work.

TRANSPORTATION:

To the Indians of the Coast, the sea was a highway. To reach the fishing grounds, they did not travel over land but used large dugout canoes made from the giant cedars. The Nootka Indians built what were perhaps the most seaworthy crafts to be constructed anywhere in the world. Often their dugout, especially those of the Haidas, were gaily decorated in many colors. Larger dugouts were used for war and trading expeditions while smaller ones were used for fishing and hunting.

There were two principal styles - the northern and southern dugout. The northern type has the bow and stern projecting and over-hanging the water. The southern type has the bow projecting but the stern is straight up and down. This type enables the canoe to cut better through the rough salt water.

CLOTHES:

The climate was mild, so little clothing was necessary. In the north, clothing made of animal skin was worn. Elsewhere the Indians wore clothing only to protect themselves from the heavy rains. Spruce roots and cedar bark were woven into conical hats, and blankets were woven from the wool of the wild mountain goat. The hats were painted and blankets beautifully patterned with the family crest or totem of the wearer. They were fond of ornaments such as necklaces, bracelets, blankets, earpendants, nose pendants and headbands. These ornaments were made from fur, shells, leather, bark and copper.

In the warm weather little clothing was worn. Decoration of the body, body painting, became an art among the Haidas. Different parts of the body were tattooed and painted.

SOCIAL LIFE:

Not too much importance was placed on game-playing. There were the usual gambling games of la-hal and dice that Indians across Canada seemed to enjoy so much. In this area they also held archery contests.

Because of the set up of the fishing and hunting seasons, winter time was the height of the social activities. The societies performed their rituals and the famous "Potlach" was held by different people. This was a big feast which was given by a chief or an individual. This feast was held in honor of the opening of a plank cabin, the erecting of a totem or the passing on of a chieftainship to a son. The person would accumulate beautiful and expensive items and give them to invited guests. This was a means of expressing his prestige and in return would expect something even better than that which he donated.

Two of the secret societies were the Cannibal Society and the Seal Society. These ceremonies proved to be half-dramatization and half-religious. Elaborate costumes, headdresses and carved masks were used in the rituals.

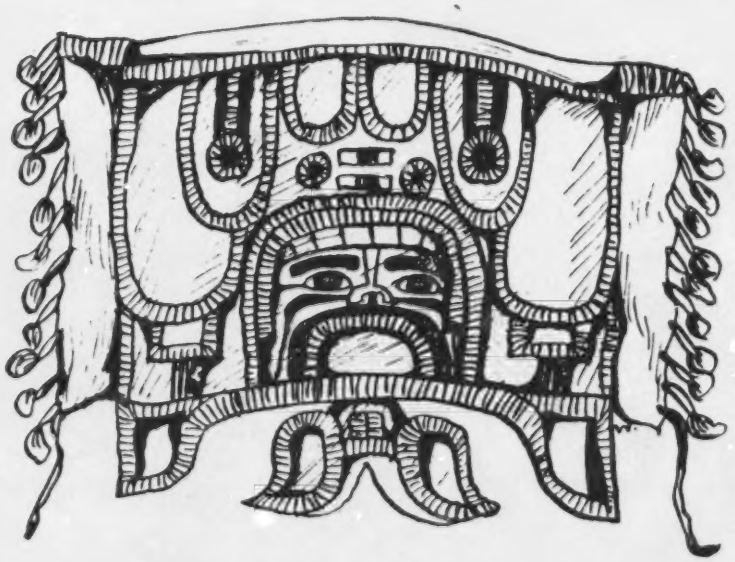
ART:

The exquisite and elaborate art has been mentioned and was to be found in the homes, dugouts, body-painting, clothing and blanket weaving. Hence, the Coast tribes were most artistic.

The famous totem poles are a prime example of the carving abilities of the Coast Indians. Animals provided the main form of expression on the totems. The totems were a means of displaying the family crests and to illustrate myths and legends.

Masks used in ceremonies were an important form of art. It can be said that anything that could be carved was carved without disturbing the intended use of the object. Hooks, bowls and clubs were even designed and carved.

Paintings on the tools, furniture and masks were mainly black, red, yellow, green and white. Weaving was well advanced and the Nootka were especially famous for their fine and perfect blankets.



BRITISH COLUMBIA INDIANS

FILMS:

1. Haida Carver: 12 min. 13 sec. - color - N. F. B.
2. The Loon's Necklace: 11 min. - color - N. F. B.
3. Totems: 10 min. 35 sec. - color - N. F. B.
4. Making Masks: 5 min. - color - Available from Dept. of Ed. Quebec

FILMSTRIPS:

1. Haida Argillite Carvings: N. F. B.
2. Totem Poles of the West Coast: N. F. B.
3. Masks of the North American Indians: N. F. B.
4. How the Indians Lived: Northwest Indians (Salish) Jam Handy, No. 1405
5. Naba-cha and the Rocky Mountains: N. F. B. No. 9 31660
6. People of North Pacific Coast: N. F. B. No. 205C 0169 002

SLIDES: Multi-Media Kit - N. F. B.

1. Paul Kane - No. 575C 0369 058 Nos. 1-2-3-4
2. House Types - No. 575B 0370 005 Nos. 1-2-3
3. Food Gathering - No. 575B 0370 003 Nos. 1-2-3-4-5-6
4. Religion - No. 575B 0370 002 Nos. 1-2-3-4-5-6

TELEVISION: Quebec School Telecasts: All about Indians - Channel 6

MOCCASINS

OJIBAY

corn husk

mohawk

WOOD LAND

Kiowa

SIOUX

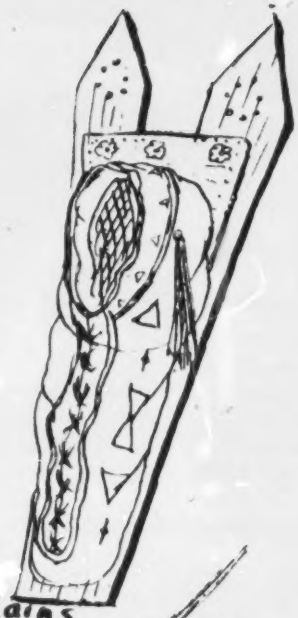
NAVAHO

PLAINS

CRADLE BOARDS

IROQUOIS

KWAKIUTAL

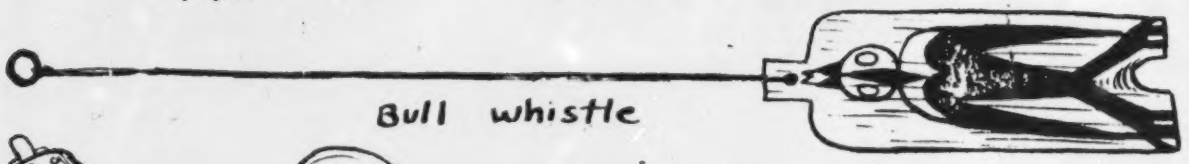


PLAINS

HAMMOCK

MOSS BAG

MUSICAL INSTRUMENTS



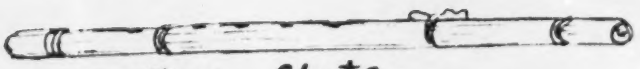
Bull whistle

horn Rattle

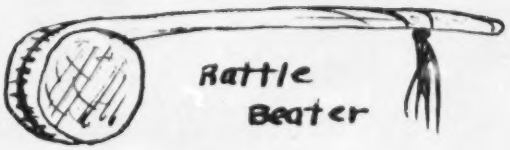
Gourd Rattle

turtle Rattle

Bark Rattle



willow FLute

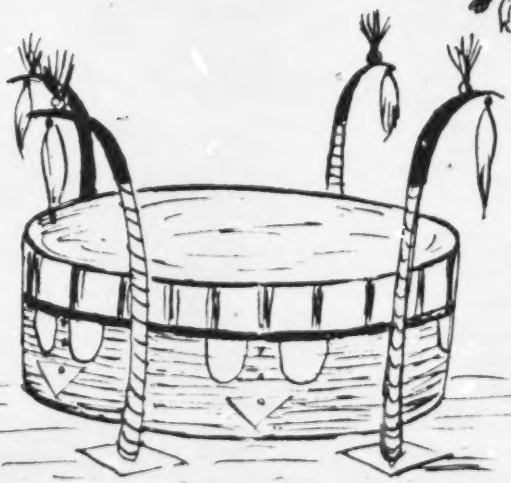


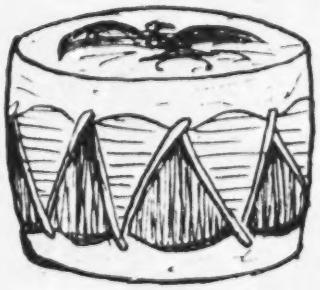
Rattle Beater

water drum

animal tooth RAttle

Morache



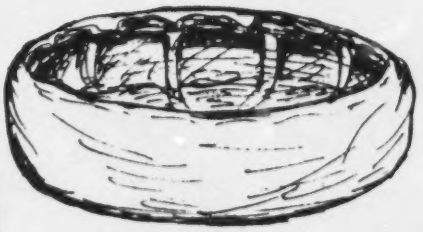


DRUMS

DOG RIB

MALECITE

MONTAGNAIS

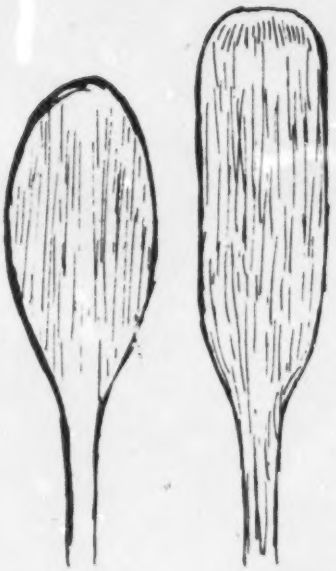


Bull Boat

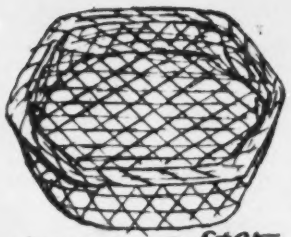
Chipewyan

INTERIOR Salish

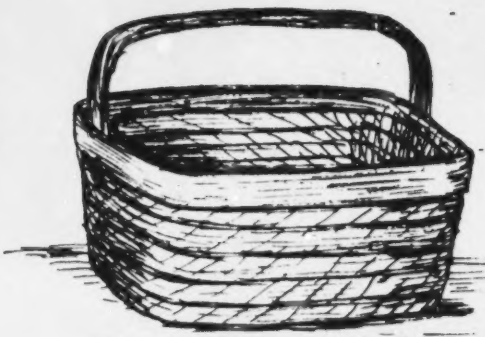
Haida



oars

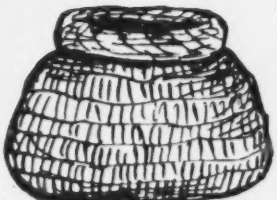


hominy sifter



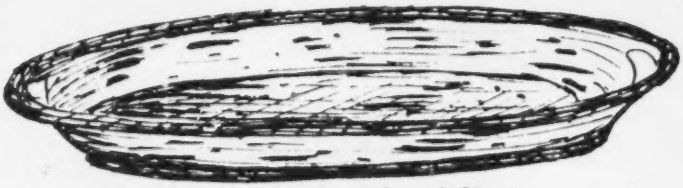
Black-Ash Basket

Birch Bark



husk Basket

wooden spoon



Birch Bark tray

clay cooking pot

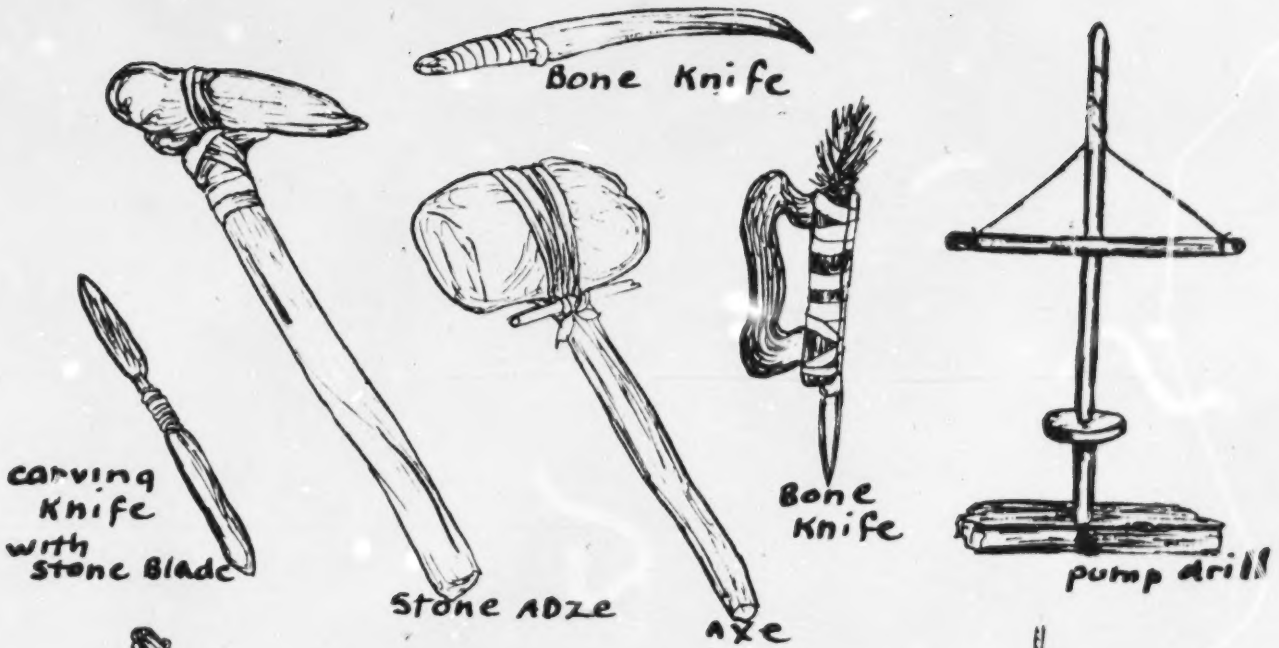
elm Bark ladle

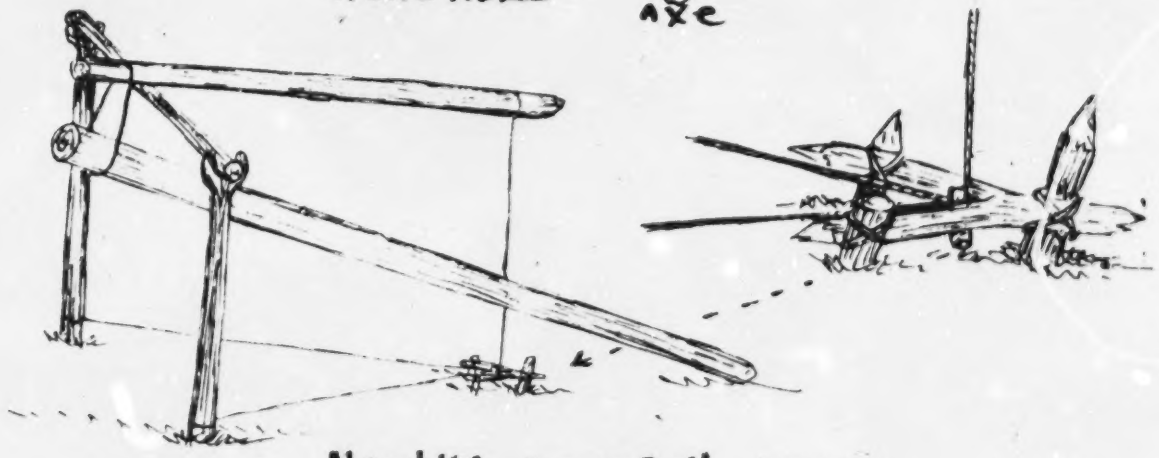
wooden ladle

wooden stirring paddle

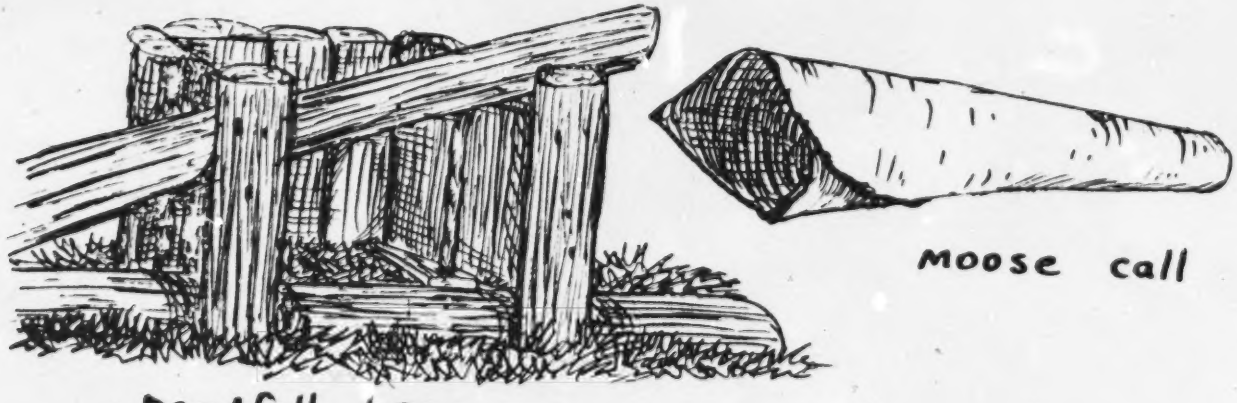
corn mortar and pestle

Birch Bark strainer





NOOTKA DEADFALL TRAP



Deadfall TRAP

MOOSE call

ACTIVITIES

Canada in General:

1. Teacher or pupils read Legend of Creation according to the Iroquois or any other tribe.

2. Compare the population of the non-Indians to Indians in the various provinces.

3. Find as many of the foods that originated with the Indian.

4. Ask students to find as many places in your surrounding area of Indian origin. Individual students could find out what some names mean and the origin of the names.

5. Research on any of the following famous Indians:

Eli Parker	Keely Smith	Will Rogers Sr.
Maria Tallchief	Jim Thorpe	Will Rogers Jr.
Sitting Bull	Crazy horse	Cochise
Osceola	Seattle	Geromimo
Billy Mills	Crowfoot	Red Jacket

EASTERN WOODLANDS INDIANS:

1. Games: Toss Ball

   Materials: an old tennis ball, 10 in. cord or shoelace
   Instructions: pass the 10 in. cord through 2 holes in the ball a few inches apart. Tie a knot close to the ball and then tie end of cord together.

   Object: Scratch a line in the dirt. Each player must place himself flat on his back and throw ball over his shoulders backwards. The farthest thrown ball, wins the game.

2. Paint a large map mural depicting the names and locations of the migratory tribes and scenes representative of their way of life.

3. Construct a model wigwam of twigs, string and paper painted to resemble bark.

4. Class research project - Wanderers of yesterday as to whether they are wanderers today.

5. Papier-mache of Iroquois False Face Mask.

6. Find out about Iroquois sports and games.

7. Build a model of an Iroquois village showing longhouse, palisade and corn fields.

"THE PRAIRIE TRIBES"

Suggestions for discussion and projects:

1. a) Discuss with pupils the importance of the buffalo to the Indians of the Plains and then encourage them to discover how many parts of the buffalo the Indians used and for what purpose.
   b) How much of an impact did the gun have on the way of life of the Indian?
   c) Why was one of the chief occupations of the Indian of the Plains "horse stealing"?
   d) Investigate the significance of the headdress to the Plains Indian.
   e) Why were the Blackfoot Indians considered to be the fiercest and best fighters of all the Plains Indians?
2. Make a model of a tipi and investigate the significance of the designs painted on the exterior.
3. Involve the pupils in a class art project depicting a typical Indian Buffalo hunt.

"BRITISH COLUMBIA"

Suggestions for discussion and projects:

1. Discussion: reasons for "Potlach" ceremony
   significance of totem poles to way of life of Coast Indians.
2. Papier-mache of totem poles.
3. Masks of the Coast Indians.
4. Comparison of way of life between Coast and Interior Indians.
5. Construct a plank cabin with coffee or popsiclesticks.
6. Mural of different activities in a village: Making a dugout, cleaning and cooking fish, making a house, land surroundings, and people fishing.

FARMING TOOLS AND WEAPONS

NAME	USE	MATERIAL USED	ORIGIN OF MATERIAL
STONE AXE			
STONE ADZ			
TOMAHAWKS			
BOW AND ARROWS			
HOE			
MORTAR & PESTLE			
DEAD-FALL TRAP			
BARBED HARPOON			
FISH HOOK			
MOOSE CALL			

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